M824
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Berkeley

Mr. Nyland: ...about the idea of the purpose of a Group, what you really want—you might also say the purpose of me being here—to try to help maybe a little, to see how to help to formulate, how to understand Work, what is needed ... if we want to find out what is needed, if we know that something is needed that we know that is lacking.

So, what will we talk about now. I'm sure you have tried to think about it, now we will ask a question. What kind of question. I'm not going to give a lecture, you know. I've done that last time when I was here, and we have a tape, huh, haven't we.

Questioner: I have a question, but I don't know if it's what anyone else thinks of. But I'm wondering if, ah, habit and tendency is the same thing.

Mr. Nyland: Very often with a tendency, you will know it. A habit, many times you don't know it. A tendency is a characteristic, and it need not be a habit because it may not occur too often. A habit usually occurs so many times that it is outside of your mind, even, and it takes place as something that you are not conscious of, not even in the ordinary sense. A tendency, very often you are conscious of, even if you are conscious a little; and whenever one starts to think about oneself—in what one really is and what one has done—that is, one discovers the tendencies of oneself as a personality. The habit also can be brought to light if you really pay attention to it, but there are so many habits that we don't know, and we never realize that we have them until you go through quite a long period of wanting to consider yourself. So principally they are the same, they are only in gradation a little different.

Who tries to Work. Who understands Work—who. If one says, "Now, what you do there talking about Gurdjieff" and then you try to explain it to someone, what do you tell them. What is Work.

New Questioner: I'm still having much problem with one thing, Mr. Nyland, and that's keeping the bits and pieces that I see from Observation—in this hand, right here—from subjective personality, and keeping what is in this hand from interfering with Work. I don't quite, um... I see the need to do this, certainly, but...

Mr. Nyland: Well, the question...

Questioner: ...I don't do it very well...

Mr. Nyland: Try to define Work in a very simple way—what is really ... what would take place if one Works and if one could continue to Work. We talk about to become 'Conscious,' what becomes Conscious. It is something that you have to see; that your personality will keep on functioning, and if that is sometimes strong it will start to interfere with anything that is unnatural. If the personality is natural and Objectivity is unnatural, it will object to have something unnatural present to something that is natural. So if I talk about something that ought to become Conscious, I will have a hard time starting from a subjective standpoint. My interest in it is because I believe that in an Objective sense I will reach certain results and a better understanding than I can in a subjective sense. So something in me must tell my subjectivity, "All right, I will pay all the attention that is necessary to be subjective and to keep my personality going, but I don't think that my personality will give me the answers that I want to get."

So with that I try to create something that I hope that might grow out into something else which ultimately will give me more information or better information, or at least a better understanding about myself. If that is strong enough, the personality is quite willing to go along with it for a little while, and at times it actually could become quite passive in regard to that what I would like to set up as an Objective faculty. But it will never be able to eliminate it, because that for me is my life; and my life is divided then into two parts: one for ordinary existence, and the other which I call my 'sacredness' or a 'holiness,' or something that I am more essentially. So it is again the division between an outer appearance and an outer life, and an inner existence of mine—that what I really am ... and what I try to find out what I really am—but never will I be able to eliminate my outside existence, so my personality must go on.

And when I say I 'Work' it means I Work on myself, myself being myself and remaining me and remaining unconscious. It stays in that state of personality—functioning with my body, with my feeling, with whatever takes place in my mind as thought—all I wish is that something

could be separated from it to be able to look at it. And that what is separating now—and as I say, based in the first place on the thought or perhaps a wish that I want to have something that is a little different or functioning differently, or could remain Objective for a little while—it is at the present time so small that it has nothing to say, practically. And I have to try it at times when all the different conditions are conducive enough in order to introduce it, so that my thought about Work could actually be converted in a reality of some form of Work.

But for a long time, surely in the beginning ... for a long time this attempt that I will make will be a shifting from, "Here I am, with a personality, with a mind." I think about Work, I would like to have something that is a little bit more Objective than this thing can be because this stays within itself so it remains subjective, so I project something outside of myself, as if at that time it could become Objective regarding this. This keeps on going. This here has a little point of perhaps light or a little bit of an Objectivity, it comes back again because it cannot exist by itself, it is not strong enough. So the process is like this. Here is my personality in time: walking; going; doing this, that, whatever; thinking; feeling. It keeps on. Every once in a while in that particular configuration of myself, some thought or some feeling appears that I would like to become Objective, as if I am outside of myself that I would have a viewpoint of what I really am. So, at such a time, you might say 'concentrating' all the different thoughts or feelings into one as much in order to give it strength, I am for a moment outside. I ... I ... as soon as the energy that is represented by that has left me, I'm back again.

So, I continue. Here I would like to have a parallel line of Objectivity. That is an aim, of course. I would love to have something that is also me and that I would call my 'I' which could continue to look constantly on me, whatever it may be; that there is a possible division between that 'I' and 'It'. It is a big aim, and for the time being I have to row with the oars I've got, which is rather small. So I have fear, I fall back. I ... in the meantime I move on again. I happen to think about it. I'm here again for a little while, but I ... it makes a little line, a little dot, a little line, hoping that ultimately it may be a continuous something.

So when I say I 'Work,' I don't have it here, and I don't have it. I have completely no Work within me, my personality; only a little bit of a thought that I would like to convert and I make an attempt at times to become Objective to that what I call my 'physical' manifestation, and the amount of energy that is represented by that is so small that one minute—less; half a second—I'm back again. Because my personality keeps on moving and it requires energy, and it

simply pushes the different thoughts that I would like to have in order to become, let's use the word 'holy' about myself—that is, as if I could live in my inner life—and forget about the periphery. I will have to continue with the periphery, because it has demands. So it is not in one hand, then the other—not as yet. My hands are still here; they are personality; it's only this way and then it goes back again; and then it goes and it comes back again, and it comes back pretty damned quick.

And this is the realization I must have first: that everything that I do belongs to me as I am; building myself up, the way I always have been, whatever it is that I call my 'education' or my 'self-respect' or 'self-love,' even, or 'vanity' or whatever it is—it all the time will be there; and it will continue in that automatic way—only unconsciously—for a very long time, until that something that could start 'as-if' outside, which is of course part of me separating out from this subjectivity, until that is strong enough to become a guide so that then, I call it, 'benevolently' it looks at 'It', whatever it is, and under that kind of an influence, that this 'It' will start to change.

It's a long time. Not hopeless; of course not; when I say the 'beginnings' of one's 'I', yes they probably could be here functioning as a mind. A mind, when we say Objective 'faculty' it means something that's being erected or created which can function Objectively regarding the rest of me. So, wherever that comes from that I convert a thought and a feeling into here being Objective regarding me, it means I continue and now something is there that registers this something, doing whatever it does. And to do it, as you know, when I then look from that standpoint—that that what I see I can consider Impartially, and that that what I see has to be seen at the time it happens in order to eliminate my thought process if one possibly can—so that that what then is functioning as an Objective something becomes part of a Being ... part of myself Being instead of part of myself thinking or feeling.

And these, of course, are the difficulties. It is no question about the difficulties of Work ... but there is no question about the simplicity of it. It can be explained, but one has to Work. So one Works by trying to Wake Up. We call it simply to be 'Awake' to oneself. To be 'present' to oneself, it means that something has to be present to me; but I remain, and this functions in its ordinary way and remains unconscious and it remains automatic, only when something else of a different nature is constantly present to it, there is a chance that this will grow or change under the influence of that Objectivity. If it is very small ... if you compare it to the Sun and the Earth, if there is no Sun and there are clouds in between, it doesn't get warm. If the Sun is very low at

the horizon it is cold, only when it is up there it is tropics; it's the same thing: if that what is 'I' ... what I call my outside ... of something outside of me 'as-if' functioning as if 'I' and it is that much, what influence can I expect on this; it will remain exactly the same, but if it goes up and becomes really like a Sun, the Earth will get warm.

You see, for that you have to have patience. We start little things—that I start to develop Objectivity in here functioning, my mind functioning in a different way—it has to have a chance to grow. It doesn't grow overnight. It grows only because it has to have some kind of food. And the food that I try to give it, it has to be prepared. And how do I know, subjectively, what is right Objectively. How do I know what is my inner life, really. How do I know, being what I am, what there is that I would call 'holy' or 'sacred,' or like Infinity. It's just as ... just as crazy or almost stupid to think that, uh, that I know who God is. And still, the relationship regarding the possibility of growth is always as if one wants to bring something of that kind, whatever one may want to call it religiously, into one's life.

Questioner: So I begin 'as-if.'

Mr. Nyland: You begin 'as-if'; because you Work with something that is still hundred percent subjective, only it has a little idea of a possibility of something else. That is all one can do in the beginning. If you want to compare it to the different facets of oneself which all the time, as far as personality are ... is concerned, will represent to the outside a certain phase of oneself—a little "I" according to Ouspensky, or whatever you may call the different attitudes that I have regarding the different things that I am in contact with—I try to select out of the different emotional postures of myself the kind of posture that is a little similar ... can be combined, can become a little bit stronger having to do with the possibility of growth; so all the thoughts or the feelings that I have based on that what I realize I am myself, that I hope that there is a possibility for me to grow out of that what I consider for myself not really fitting, or not quite right. So it is based on a hope of something that is available for one in the future, if I know how to Work towards it.

So it is at times that this kind of a feeling connects with the thought of, "It would be nice if I could be Objective," and I try to still ... to ... to keep quiet the different other things that interfere with it. For instance, my mind may be working on some kind of a problem, or I may be worried or my feeling may be angry or I may be completely tense with my body—all of that, of course, requires energy, and all of that represents a certain attitude of my personality regarding

the outside or that whatever takes place within, so at such a time it's very difficult to collect the other group.

One could call it a certain 'group.' One group of postures ... one group of little "I"s is interested in the maintenance of myself on Earth as a personality functioning professionally, personally; whatever it may be that goes by my name wherever I walk, whatever I do with other people, it is the maintenance of myself as a ... as a life, as a human being the way I am on Earth. Together with that, every once in a while I find in myself certain thoughts or feelings which have to do with the possibility of not being all the time involved in Earthly questions; and sometimes I say yes I can call it a 'religious' wish, I can call it 'hoping for God' or I can say it is something that is 'spiritual,' something that is 'more myself,' that is 'more essentially me,' that is 'really me'—whatever it may be, it doesn't matter how one starts to call it as long as I know that there is a little different coloration, a little different way of ... a more essential reality of myself, different definitely from that what is on the surface. Out of that I start to select the things that really, together with that kind of an insight and that kind of a wish, also have with it a desire to do something about it. So, it eliminates then the thoughts that I have which want to remain thoughts, and it eliminates the feelings ... by just having an enjoyment of a feeling.

Something else has to take place, because I cannot simply say, "Yes, I enjoy thinking about the possibility of being Objective"; of course it can exist; if I keep on reading <u>All and Everything</u> from beginning to end and I start over again when I finish, I keep on having fun in my mind but it doesn't buy me any bread, it just gives me enjoyment. Simply as I sit and listen to music ... and I sit and listen to music and I say, "how wonderful, how wonderful, how wonderful"—that's all; I have a good time, but it doesn't help me that I have to get up at five o'clock tomorrow morning. I have no means of converting such energies that I receive in any one particular center, and in order to ... to bring about a wish that I have to do something about myself with all this material that I get, something has to take place in me. And it is usually the combination of certain ... two centers, and if possible three centers being united in one aim in which I say, "This could become an aim for my life in which the three centers can combine."

The more unity there is in me regarding this wish for wanting to grow, the more possibility there is of using the energies which are available in each human being for that particular kind of purpose. The question of unity can be that I realize that I'm *not* a unit, *not* an entity; so that my wish for being unified—that is, whole; that is, complete, focused—the wish for being that

realizing it isn't, can produce in me a real wish that I want to find out how to get there, and what to do about it.

Whatever the motivations are for Work, they ... they're very varied. I find myself at certain times with an idea that I ought to do something in order to change, convert the energy—or to take the energy in my head of an enjoyment of a mental kind, or an enjoyment of a ... an emotional kind—into an activity of my body to bring about a balance between my mind and my feeling. And this is really what takes place; because when I say, "All right, Observe yourself now," now with all that nonsense that you have in your mind, that you ought to be able to do something.

So, the question of 'doing' comes in, and the 'doing' means that that what I now realize as a necessity of becoming Objective, I try to apply in a simple relationship between my mind and my body and I become Aware, now, of my body behaving with something in my mind that registers it. And this you might say is the 'simplicity' of beginning. But it has to begin. If I don't do it, and I don't do it right, I'm off on different side roads or detours, or a little bit more enjoyment in the subjective sense. It has to become different in nature, so it has to have a quality of Objectivity.

But, I still think and I still feel in a subjective way, and all I can do is at that time try to ... use the word 'extrapolate': it doesn't exist, but I project it. I project it to the best of my knowledge. It is far from reality because it is not something that, in a subjective world, can exist, but when I am subjective I have the perfect right to think about an Objective. You see, if my mind was not interested in that kind of a thing I would remain subjective, and it would be quite possible for a human being ... like the animals or like the plants, they will never be Objective—they never can be—but the Man can be, because his mind happens to have a facility of projecting himself outside of himself, in the direction in which he could grow further.

Remember, we talked about Octaves. 'Do' is a plant, 'Re' is an animal, 'Mi' is a human being. 'Do-Re-Mi' means I have gone through a little triangle, and at the present time I face a bridge. I have to go over 'Fa,' and on the other side is 'Sol.' 'Sol' is the Sun. I look and I see some light. It's not clear, but I also see there is a bridge. The point at which I am—'Mi'—is not 'Do,' it is not 'Re'; only when I get to that point 'Mi' have I a chance to see that there is a possibility of a bridge.

The possibility of the bridge and looking towards the Sun, simply means that there is

something in me that hopes for the possible development of myself. And not in the development of 'Do,' 'Re,' and 'Mi,' which is physical, emotional, and intellectual body. I'm through with that. That is, my mental capacity has reached already, it has investigated all things and it knows that it will ultimately start to churn around. Emotionally I know I'm limited; because I cannot say and add to my emotions unless I would experience it, and there are many times I don't want to experience certain emotions so I shy away from it. If I talk about Objectivity, they cannot have anything to do with the 'Do-Re-Mi' of that first triad. Objectivity regarding that Octave means a 'Sol-La-Si,' which is of a different kind of nature—and this is, of course in that sense, then Objective regarding 'Do-Re-Mi' being subjective.

So, only when I'm convinced that I'm through with the possible development in a subjective sense would I become interested in an Objective sense, and the reason why I would like to continue is that as soon as I try to become in that way Objective, I would have an experience of a different kind.

If that experience is desirable, I will continue. If I don't have the experience, I will never continue. For that reason it's necessary to *start* to Work—in order to change or to take out of oneself the possibility of remaining either too theoretical or remaining too emotional—and the only way by which one can bring about that kind of state is by the practical application of having the body do some Work. The body becomes, then, the balance between everything in me; and that body, being now Observed, will give to the possibility of a mental development, an Objective faculty. That is, there will be something that could be built by means of the impressions I will receive during this state, which I only conceive of as a possibility, not as yet real. So I remain... With all my wish for conversion and everything, they ... I remain subjective, but gradually something is introduced that ultimately will change it to a different kind of quality; so the 'as-if' changing into the reality, takes a step which again has to be a negation of the 'as-if,' which will bring about the possibility.

You understand that. Because, you see, unless there is something that is different in nature—in its naturalness—it will never become Objective. It will remain on the particular level, and there is a ... the bridge has to be overbridged. That is, it is not something that is that easy, because the bridge is long. The bridge is not a normal division between 'Do' and 'Re' and 'Mi.' It is one-and-a-half note. It means extra energy. And the extra energy, where will it come from. From my real desire that I want to get there; that will produce it, and if there is not enough real

desire there is nothing, I keep on turning around in a little triangle below.

Is that clear—what for, Work. Do you know now what to do: to become Aware of yourself as you are; as you do; as you do certain things; as your personality keeps on, as always, behaving. Because it keeps on as long as you breathe. It keeps on in this body. When the body is healthy, when you keep on so-called 'thinking'—that is, using your mental faculty—as you feel, as you behave physically, is there something at that time that really could become interested in that what is taking place. And you can call it your 'I', the beginning of something, but it doesn't matter again what you call it as long as you make this attempt, that at times something is 'as-if' outside of you, looking at you and saying, "Ah, yes. There it is, goes, does this." And you take then movements, or gestures, or whatever posture, tone of voice, facial expression—whatever you want that is of interest to you as a manifestation of your physical appearance—and you try then to see that what is taking place in an Impartial way. That is, you don't want your feeling about it, you don't want to change it, you want to be able to say that is the 'truth.' It is not how ... what you like and what you think about it and how you interpret it. It is something that happens to be that, and nothing else but that. This is it, and I want to see this. I want to become Aware of it. I want to become Aware of it so that it registers in my mind as a fact. So I will not allow, not even in my mind, any particular association with it. It's not something that I'm interested to look at afterwards to see, or to describe, or... At the moment when I see it, I want to keep on seeing it for whatever it is, and as it proceeds I will add and add and add these kind of impressions to myself in a state of that kind of Consciousness.

When this takes place—or rather, when I make this attempt—the Impartiality eliminates my feelings, and what is Simultaneity eliminates my thought process. So the reduction of that what is taking place at the time when it happens as a moment, is something that must be registered at that moment and keeps on being registered at each successive moment.

So, the moments are the important part for me. As they flow through me ... I can call it a moment 'flowing through' me. I can consider that time, because time becomes a duration; at any one time there is a moment for me I exist, but at that moment I can experience something. When I experience at this moment I don't hang on to this moment, the moment becomes past for me but there is another moment that takes the place, another moment. Each second ... each part of a second a moment comes by, it can become continuous. Every time, *that* time I am in existence and I register my existence for whatever it is at that time.

Try to become clear. Because if you're not clear about this—what is the principle of Work—you will never be able to Work. If it is clear, it is simple. If you don't do it right, you keep on thinking about it and you keep on feeling and you are on the wrong road. Because that is not what will lead you to any Objectivity. You must remain Objective to your subjectivity, and leave the subjectivity alone. It is okay; it functions; it functions in life.

In life—in ordinary life on Earth—it's not necessary to be Conscious. Who wants to go through all the trouble to try to become Conscious unless you have a different kind of an aim. For life we are equipped. We have a body. We have a mind. We have enough feeling. We can get along with each other, we can have friendships, we can curse each other out if you want to, you can fly off the handle—everything, you can even have money—so for that you don't need this Consciousness. You need it for something that at the present time doesn't exist, and you become interested in the possibility of that kind of existence; and you say "Yes, I want to unite with God. I want to become more religious. I want to become like an angel. I want to be a Conscious Man. I want to be harmonious. I don't want to have to go through certain things that I say that I don't control myself. I want to have a Will instead of a variety of a lot of wishes." Whatever the aims may be—I ... I want to fulfill a function regarding that what I consider the universe or cosmologically speaking, or if there is Infinity that I would like to be united with that and become part of it, I want to help God, I want to become a servant, I want to follow my spiritual life to its greatest possible development—all of that, it ... it is good. It is perhaps away from Earth, but at least I can never forget that I still stay on Earth and I have to be here.

Because after all, why ... why am I born on Earth unless there is some reason for it. We don't fly off just like that. We have a lifetime. We have a something that is required because we were born, and hope to God we don't die too soon so that we can try to understand why we're here. And if in this life there is a possibility of defining for oneself what could be one's aim, then at least it might give, during this lifetime, a certain perspective of the reason why ... why I want to continue with it. So that life does not mean for me just eating, drinking, sleeping and so forth. There may be a depth to it. There may be quite definitely a density of a certain kind, an understanding of a certain kind; and then if I understand that, and that whatever I do in life professionally—scientist, artist, creation—all of that could be colored with something that becomes more and more an Objective value. That is the kind of aim one must have. One is alive for that reason, and perhaps prolong your life if you can; if you want to believe it—all right,

there's no reason to assume that you will die after you die physically, there may be a very definite reason for wishing to continue.

You see, all of that is a question of ethical values; values of morality, values of where you have lived before—whatever you have been educated with, whatever your father or mother have told you, or your teachers—or whatever it is that you find yourself with now at this moment thinking or feeling, or whatever it is that you are as a personality with whatever ambition you have. And it doesn't matter where you are. It doesn't make any difference. We're all on Earth in some way or other. We are all unconscious, without any question, and we want to get away from it—all of us. And we are here, we are there, we are there, now we Work; and we are Working here and there and *there*, and it's not a question that so-and-so is further than I am. I am here but I'm not interested in it, I'm interested in this possibility of growth.

And the growth for a Man is away from Earth. The growth for him is the possibility for him to become free from Earth, to understand it; that is, to fulfill the functions and the requirements of that what is necessary to live on Earth, and to be here in order to pay, to pay for that existence. There is no reason to get away from it—no reason—and it wouldn't even be ethically or morally correct to try to, even to try to commit suicide. Nonsense. We were not born for that—in order to die too soon—but we probably were born in order to die at the proper time. And then the question is, how does one face it and do I, during such a lifetime, prepare for the moment, perhaps what might be a 'possibility,' I say, either of continuing to exist, continuing in a different form of what—for the time being I really am not particularly interested in it. I'm interested in becoming the kind of a Man that I think I ought to be, on Earth even. Gurdjieff calls it 'harmonious'—whatever that it is that I understand by a definition how to become harmonious—and I take little, little steps, trying to understand it, trying to put myself in that kind of a commitment of wanting to find out what is there as a possibility for me that I can grow.

I call it 'growth' because it is away from what I am. It is a development. 'Evolution' is a beautiful word for it. In what direction. On what. Where from. First I must know what I am. If I have fooled myself by all kind of ideas which are not so, if I interpreted because I love myself or because I want to believe certain things that don't exist, or I close my eyes for things that exist and I don't want to see them—all of that of course has to be done away with. Because we are scientific men. We're interested in establishing facts. About oneself; it makes it difficult, and one has to do that with a wish so you don't exclude your feeling and it's not cold scientific fact.

It is warm scientific fact because you want to use it, you want to have something as an attitude towards yourself that you say, “Yes but now, what.”

You see, it is a questioning, and the question comes from your emotional center. Why am I alive. What will I do with my life. What do I do. When I say this-or-that to someone else, what is there between us. What is there as a possibility to utilize that what is between as a relationship. I say I ‘care’ for so-and-so, I ‘hate’ so-and-so, I ‘cannot live’ with so-and-so—whatever it is, he and that-and-that. I have a criticism—he is a nincompoop; he is not the kind of a boss that I want; he ... all conditions are wrong, I know ... and so forth, whatever may be that I believe in—use it. One starts with that, and then when one sees how one is affected by all the different conditions in life and how unfree one is, and that I all the time will react to that; whatever it happens to me, that I am not my own free person, that I ... someone puts a nickel in the slot and I say “Ohouououoo,” that’s the way I am. I mean, don’t let’s be foolish. Because I’m dependent on my eyes, my ears; everything comes in one me I react, and if I try to close them up and sit by myself, I will fall asleep.

Try. Try meditation. Try meditating. You fall asleep. You daydream. Try even relaxing. You don’t relax; you stop at the point where it becomes a little difficult. The only way by which you can continue to either meditate—real meditate—or real relax, is by being Awake. Then this becomes an object; then you use it; then there is something that wants to use this, and something like that remains Awake. Not the rest; the rest will be asleep; I don’t care about my body, I care about my ‘I’; if that is there, it will tell the body to do this-and-that, it will do it. The shifting of that kind of a responsibility for it almost, I would say, from your body to your head—without saying that the head is a solution, it isn’t—it’s clarity that solves it; it is marvelous, it gives an idea of what ought to be done. But that what does it is your heart. That pushes you. The scientist is not the solution ultimately. Scientist is this-and-that and my love for reason, that could be my real interest in wanting to create something; that makes sense, that is also valid but not so easy, science by itself it is, so-called, the ‘hard’ way.

Out of the totality of Man, something must be there. The more there is unity in Man, the more chance there is that that what is produced becomes harmonious, but then the body has to be engaged and one can never can be lazy. You have to Work and Work and Work for a living. For real life, you have to Work. It is never going to be given to you on a golden platter, and God is not going to be interested in you and your laziness. But how to Work so that you spend your

energy in the right way, that you don't misuse it and that you don't lose the energy—that you simply go in this direction like a chicken without a head—you have to know. You can try. When the other person is open to trying any god-damned direction you want to go, go! By doing. You can go and become interested in Subud, you can become interested in Sufi and interested in LSD. I don't care what you do as long as you are alive, and then you will find out that it is a detour or something that you run against—a wall with your head. You will find out. Go and do and try and try and try, if it doesn't lead to Objectivity you will stay on Earth.

Don't follow any kind of a philosopher. German, English, French—I don't care. Go in any kind of a religion trying to find out what is a religion, you run into doubt. What do we know about Seth. For when one is selfish and wants to, you can find out for yourself, within yourself, what is the truth if you really want to see it, but otherwise you take at the most five or six things from the outside world as a little bit of a word.

And this is the same danger with Gurdjieff. Don't forget for a moment that you can take the word Heptaparaparshinokh and bring it up at every time you like, and make yourself appear as if you know it. No, Work is simple. Step by step. Now, now, now—each time when you can, when you can convert such energies into, "Here I am." Don't even say, "Poor me." Me. For whatever I am, I accept myself as I am at this time; at this time no wish to change—nothing. I am; it happens, I have happened to become this way; when I'm that, then is what is my material, and with that this here little 'I' receives some food.

You see, the little 'I' has to be fed. Who feeds it, is the real wish in oneself of wanting to do something about oneself. It's an entirely different quality from my personality. It's a something that is in my personality; it's probably deeply buried, but it is something of a different kind of nature that remembers how it used to be. This ... this involves much more, of course, than what I'm saying now. You can use the word 'Magnetic Center' for it. You can use also the representation of God in you. You can also say that that what is manifested in Man as life, coming from Above and passing through him. Again, it is not a question of a definition of a word—how to call it—but the fact remains that deep down in oneself that exists, and that is what one protects. And that exists when one is young, and then becomes gobbled up by education or by all kind of ... I wouldn't call it, 'nonsense' but the way one is then taught how to live in life from father and mother all the way down with teachers and all the material and education; useful for Earth, but not useful for the possibility of development because it covers one up with that

kind of a layer on top of each other, and it is terribly difficult to go through it ... and dig and dig and dig until you find your essence.

But of course it has to be done, and it has to be done because something within that essence—I call it 'essential essence'—it is like the beginning of one's real Conscience. It is a Magnetic Center according to Gurdjieff, in certain terminology of that what is the real spark of life at the time one is conceived and when one is born; that is, that is there and it is *that* what remains after one dies and again it is united with that what is the totality of all life existing. If one discovers this and the real wish comes from that point, then *that* becomes interested in creating conditions so that the little 'I' could grow. *That* becomes interested in making the facilities for such growth, as if one then wants to use part of one's subjectivity for the purpose of providing food for the growth of 'I', and it is *that* that makes one change the wish into the will to grow in order to provide the little 'I' with an opportunity for further growth of itself—of 'I''s Self—so that that little 'I' can grow to maturity.

It has to have food for that. Something in me has to be the chemist preparing that food, with me as a laboratory in which that kind of conversion of energies can take place so that the little 'I' will receive the kinds of food that is necessary for the growth of that 'I'. That kind of food is an Objective kind of food. It is the conversion of subjectivity ... of subjective food—all kind of impressions in a subjective manner received—into something of a different kind of quality. You can call it a different kind of density, a different kind of level of Being. What exactly it is, I don't know. It is exactly like a mother preparing food for a baby; and in the beginning they don't know how to be a mother and they're a little hesitant about it because maybe it is not good for the baby and so forth, but you study or your find out by experience. You find out what is right, what is wrong and how to take care of it, and so forth; and it is a little oatmeal, a little milk and maybe not too much milk—a little water with it, and no salt—I do not care, but one tries by experience how to educate, how to build, how to ... how to make something. It's exactly the same with the little 'I'; one doesn't know it; one is here and you look at something and you say it's 'Objective,' you look at something that is a representation of maybe God—who knows.

So one does one's best. Regarding Work, one does one's best. It means I try to become as honest as I can about being Objective, not knowing what is meant but seeing what Gurdjieff calls the 'Lights of Karatas.' It is that kind of an aim. It's that kind ... across the bridge, that what

starts to light up. This gives me the wish that I want to try to walk across the bridge. And in that process, every time when I think about it, every time when I feel in the right way I put myself as much as I can into a state in which I try to define what is now right—how do I look at this little 'I', what can I make for it, what can I do to educate it, what can I do to help it to grow, what do I understand of the necessity for that kind of growth of that little 'I'.

I prepare food in the form of trying to reach a state of an Objectivity regarding myself as I am. That means I give Work to the little 'I'. I tell the little 'I': "Observe." I give it a chance to become active. This is really the process. Something in me, of course, has to say that, but that something is already sufficiently Objective when it once starts to talk; in a very small way, but it starts to talk as a reality; it is as if such a time I listen to, I call it, the 'voice' of God—probably in order to establish, within me, the necessity of acknowledging an inner state, acknowledging maybe a level for myself which is desirable and which is not that what I call 'humdrum' existence.

So I feed it. I create, to some extent, the possibility for the growth of it, and I do that by giving it something to do. I make my 'I' function in an Objective sense regarding that what I, as body, remain. And that where this comes from is, to some extent, even higher than the beginnings of 'I', because it starts to become interested in the existence of 'I' and the existence of 'It'. It's interesting because it is not the division anymore between one and two, it is now something that becomes interested in one and two existing and it itself, then—that what is interested—becomes three. So there are three then: one calls it 'It' negative, one calls the 'I' positive, one calls the third, which is the real interest—which try to arranges it—one calls it 'neutralizer' because it brings about the balance between 'I' and 'It'. And you see, then there is the solution; because out of the two now I have acknowledged that there are really three, and the three, when it is together, is the first opportunity to unite and become One and still have substance left.

Try to understand it. If you have two points, you can make One out of it by telescoping it but there is no substance—all it was, was a line with only one dimension—but when there are three points they, as three, can become One and all three dimensions can remain in existence in that point, because a triangle has to have a kind of a possibility, quite different from that what is a line. So, when there is a positive, negative, and a neutralizing, it could become One, and this is the entity that I'm looking for, because Oneness is the solution of the universe.

You see, that I call 'Infinity.' I have no other way of defining it, because everything else leading up to that is still finite in some way or other; because I am bound—both in time and in space—by dimension, and it's only when I come to the three dimensions that there is a possibility of resolving them again into One. I say 'height,' 'breadth' ... and 'widths,' and 'lengths,' for me it is the end—in space. If you want to take time, time duration, time vertical and time horizontal—the first, second and third dimension of time—it's the end. I do not know of a fourth; it's parallel to the dimensions in space; and then again at that three, in order to reach the possibility of further growth, it has to become One and then, in One, it becomes the one for the next cycle. The idea of God as One, is unity. That is what I call 'God': something that ... that exists as a unit—Omniscience, Omnipotence—otherwise it has no further meaning, because within that unity everything can exist, but that what exists as a unit need not be anything else but a unit.

Well, don't let's go into too much philosophy about it, but the pattern that Man tries to imitate is the pattern of that what exists cosmologically. We always come to that point: if I consider Earth and the planets and the Sun, to the possibility that the Sun is the center of that what is our solar system; and that our solar system becomes a unit in the presence of other solar systems; and that all solar systems become a unit in the presence of Milky Way; and that all Milky Ways become a unit in the presence of that what is Infinity; but that Infinity includes all that exists.

So when I am interested in the Law of Three and the solution of the Law of Three to become One, there is a possibility of further progress for me. And it is that kind of imitation of Christ. Imitatio Christi. Because, you see, Christ means Work. Jesus was a man, but Christ was a method. And therefore, when I say 'imitation' of that in me, it means Work as applied by me, to me, for the purpose of becoming God.

It is not anything that is too far, or that is even ... it doesn't belong. Because it is not question of insubordination; we talk about the qualities of that kind, and in that respect one becomes absolutely serious. One talks about one's inner life. There is nothing else that is more than that—what is the essential essence. Nothing else exists for myself. I cannot be more honest or more serious. It's a question of unity, of understanding it in the midst of activity; that what is beyond all action, to realize that; to become One in life as one lives it.

Now, children, think about this. We'll talk some more. This is just a little bit of in a

general way. You try to remember it now. You try to see what it means. And then you must talk. You must not let me talk. You must talk. You must tell where ... what it is that you ... what are you looking for, what you want, how can you place yourself regarding a possibility of Working, or regarding a possibility of anything that will disturb you, or that might give you an opportunity of wanting to think about this-and-that—where it belongs—if you possibly can. But, become active. Don't sit. Don't ... don't just take things in. Don't just remain like a sponge. 'Go out' as the Bible says—out in the vineyard of the Lord—and Work. Till the soil. Do what your hand finds to do. Your hand—not your feeling and not your mind. Your hand has to do it. Your body is the instrument that has to be used, under the guidance of your mind and compelled by your heart. Never be lazy. Never allow yourself in that way to fall asleep.

So, think. We'll talk again this afternoon. We'll ... we'll talk some more. We ... do we meet at your place, John, huh? At about three o'clock or so? Very good. And then at two o'clock if we can—Ron, okay? Yeah? A little music? Fine. So, anyone who wants to come there.

Now you are free to do what you like. You can go and buy some things and come and sit and have a sandwich, huh? Can we furnish coffee? Yeah. But that's all. [laughter] Huh? Everybody else who wants to eat something has to go out and get it, or borrow it or bargain for it, and then you can come back. Ron will furnish room to sit and eat. All right, Ron?

All right, children. Let's see how often and how much we can get together in order to clarify the different things that are at the present time, I would say, 'bothering' you, but which makes you alive at the present time so that you really don't die and don't die too soon. For God's sake, don't die. Keep on alive; in your way you'll find it, you'll find the best way out.

We'll talk some more tonight.

End of tape